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# A Cathedral for Philadelphia

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The energetic band of women who make up the Cathedral League have set for themselves as a goal 10,000 members to be enlisted before January 1, 1923.

The League has 2500 members after not quite three years of work, which is a good record, but its leaders feel that the people of the Diocese are coming to understand better how much a Cathedral would help the whole life of the Church in Philadelphia, and with this increase in intelligence and interest, they believe it will be possible to get a very considerable increase in support.

They believe the Cathedral movement ought to be a very democratic one. The great Cathedrals of the past were built by the communities in which they were reared and used for community interests. An American Cathedral ought to spring in the same way from the life of the people, and not be built by any one group or class.

What is a Cathedral? Those of us who have traveled abroad or have seen the stately, though incomplete, building of St. John the Divine, in New York, may think of a Cathedral as a noble and majestic architectural pile, hallowed in most cases by centuries of use, but the building itself is really not the essential part of the Cathedral. The word, as most of our readers know, comes from "cathedra" a chair, and means simply the Bishop's official seat.

Historically, it was the first church established in any large centre, and from it the Parish churches branched out as the Christian community increased.

## Early Building Humble

No doubt, in the early ages of the Church, Cathedrals were very humble buildings, and even today that is sometimes the case. Bishop Rowe's Cathedral in Juneau, Alaska, is just a simple frame structure.

When Bishop Henry C. Potter started the Cathedral movement in New York city he went, not to any one of the historic Parish churches, but to a little Mission chapel among the tenements of Stanton Street, where the Pro-Cathedral was located until the present site on Cathedral Heights was acquired.

This is analogous to what Bishop Rhinelander has done in beginning his Cathedral work in St. Mary's Church, Broad and South Streets.

Small and tentative as the beginning has been, it has given the Bishop a church of his own, so that for ordinations, clergy conferences, quiet days and other such undertakings he has not been compelled to go out and borrow a Parish church from one of his clergy.

However kind and gracious the Parochial clergy are about welcoming the Bishop, and they have been unfailingly so here in Philadelphia, there is a difference between using a borrowed altar and having one of your own, just as there is a difference between entertaining one's friends in a house borrowed from neighbors and gathering them around one's own hearthstone or family table.

## Growth of Movement

Occasionally some of our friends in Philadelphia who have not kept track of the growth of the Cathedral movement in America, speak as if there was something novel about what we are doing.

As a matter of fact, Philadelphia is the only city of importance in the United States that lacks a Cathedral, and fifty-

five out of ninety Dioceses and Missionary districts have such spiritual centres.

Another misapprehension that needs to be corrected is that the Cathedral invades or interferes with the work of the Parishes. Experience proves exactly the opposite to be true. The Cathedral is not a Parish, but an institution.

Normally it has no Parochial organization, no communicants' list, not even a Parish register. It is the meeting place of all the Parishes, a community centre, and the church of the unattached and transient multitude.

The Parish church covers quite a different field, and is an instrument of wonderful efficiency and value in the Church's work. Indeed, it is probably true that few of our Parishes have yet realized to the full the potentialities of their life. The Cathedral does not invade their field, but supplements and strengthens what they do, and makes possible central and united activities which no Parish church, however well equipped, could provide in any adequate way.

## Possibilities of Future

The future of the Cathedral in Philadelphia is full of undeveloped possibilities. With the granting of the char-

ter and the necessity of seeking a new Diocesan centre, following on the sale of the Church House, Twelfth and Walnut Streets, it is certain that many interesting developments may be expected in the near future.

It was said at the beginning of this article that the building itself is really not the essential part of a Cathedral, and that is true. Much as we desire to have some tangible and visible centre, it is still more important that when even the earliest beginnings of building are made, there shall be a Cathedral plan and a Cathedral staff, and an ideal of service created, a soul ready for the body.

The complete organization of the Cathedral work ought to be in line with the plan which the Diocese and the whole Church has adopted, to cover the three great fields of Missionary effort, religious education and social service.

This, indeed, is the plan which already has been adopted in other Dioceses, as Washington, New Jersey and Newark. New Jersey has called to the centre three specialists: A canon for social service, who has the general oversight of all the institutions of the Diocese; a canon for religious education, whose work is the promotion of all educational enterprises, and an archdeacon, whose functions are Missionary.

## Stimulates Diocesan Life

The Bishop is thus provided with a staff of efficient Diocesan clergy through whom he can co-ordinate and stimulate the life of the Diocese in great and practical ways. In Washington, the canon for education has among his duties the very important one of supervision over the candidates for holy orders, with the result that Washington is the only Diocese in this province where the supply of candidates for the ministry has not decreased during the past ten years.

Already there is under consideration in the Executive Council of the Diocese a plan for the election of a competent man who shall act as the executive secretary of the Department of Religious Education, but be attached to the Cathedral Foundation. In the October meeting this proposal was referred to a committee for consideration, and in the January meeting of the Council the whole matter will come up for decision.

In the Pro-Cathedral a very small beginning has been made, but certain definite lines of work have been established already.

In addition to the use of the building by the Bishop for ordinations and special confirmations and communions, and the

similar use of it by Diocesan organizations for their annual meetings or services, an effort has been made to provide certain educational opportunities, including the Advent Teaching Mission, held in 1920 and 1921, conferences for the clergy conducted by Archdeacon Greig, Bishop Hall, and Mr. J. M. Hickson, and two weekday schools of religion in which 100 children are now enrolled.

As a center of prayer, a systematic plan of intercession for the Diocese has been adopted so that its Parishes, institutions, and activities are all remembered in prayer.

Each week as the Bishops make their visitations for confirmation, prayer is offered in the Pro-Cathedral for a blessing on the confirmation classes that are to be presented. The church is also the center of the prayer circles of healing, and healing services have been held three weekly for two years, with every marked benefit in a number of cases.

## Special Missionary Services

The Missionary life of the Diocese has been promoted by special Missionary services for Italians, for Greeks, and for the colored people.

One of the most notable of these services was that at which the Rt. Rev.

Theophilus Momolu Gardiner, D.D., Bishop Suffragan of Liberia, officiated last July. Bishop Gardiner preached at a union service of our colored congregations in the Pro-Cathedral on the ninth Sunday after Trinity, July 24th, and then went out to the open-air pulpit and addressed another large congregation. His visit made a deep impression upon our colored Churchmen.

In the field of social service, the Pro-Cathedral has been made the headquarters of an organization of the Church social workers of the city, and a number of meetings and services have been held which have been most fruitful in interest. Dean Lathrop, of the Department of Christian Social Service, was present at the last meeting, and declared that it was the most helpful thing of the kind that he had seen. He proposes to try to promote similar organizations in the other large cities of the country.

These beginnings, small as they are, have demonstrated how much there is to be done which could be done more effectively by a Cathedral church than by any other agency.

We ask from all our Church people prayers for guidance in this undertaking, and thoughtful co-operation to make it really fruitful in the extension of Christ's Kingdom in the Diocese.